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Lex Talionis;  
SIVE  
VINDICIÆ PHARMACOPORUM:  
OR A

SHORT REPLY  
TO  
D<sup>r</sup> MERRETT's BOOK;  
And Others, written against the  
APOTHECARIES:

Wherein may be discovered

The FRAUDS and ABUSES  
COMMITTED BY



DOCTORS  
*Professing and Practising*  
PHARMACY.

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Καὶ κατὰ μὲν κατὰ μὴ Κυρίως ἢ τέχνην-τέχνην.

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LONDON, Printed, and are to be Sold by *Moses Pitt* at  
the *White Hart* in *Little Britain*, 1670.

Lex Talionis

INDICIE PHARMACOPOEIAE  
FOR AMERICAN

SHORT REPLY

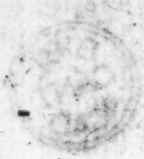
D. MERRITT'S BOOK

And Others, with a new

APOTHECARY

Wholesale and Retail

The FRANKLIN



DOCTORS

10:30

Printed and bound by the Franklin

TO THE  
IMPARTIAL READER.



Having seen three Books,  
one bearing Date *November 2. 1668. Doctor Daniel Cox's*; another *November 13. 1669. Doctor Godard's*; the third *January 16. 1669. Doctor Merret's*; all of them much to the same Tune, decrying and exclaiming against a very Eminent and Antient Profession in general, for the supposed faults or neglects of some; especially that of the 13. of *November 1669.* had I not observed in the Frontispiece, *Doctor of Physick, Fellow of the College of Physicians, and of the Royal Society*; I should scarce have given it the Reading, much less a Reply: But on the contrary, should have disdain'd it, as its reported the *Jews* do by the Book of *Hester*, God being not named therein: Sure I am, in his, there is

neither God, nor any thing else praise worthy: wherein the *Doctor* is so deficient in *Physiologie*, that he scarce thinks any honest of the Profession, a most severe and uncharitable censure. Had I not heard somewhat of *Religio Medici*, I should have been so bold, as to have admonished from a more excellent Author, then *Galen* or *Hippocrates*; and have shewed how unhandsomely such Epithetes in Print relish in a Christian Commonwealth. And doubtless what himself, with others pretend, as to the good of the Nation, and vindicating their Profession, with many such plausible set-offs; (their design can be nothing but poor Revenge, because (forsooth) the *Apothecaries* would not comply with them, to enslave themselves; as may appear by their several applications at the Council Board, and to this present Honourable Parliament) and that the *Apothecaries*



*thecaries* endeavour'd to supplant them, and shuffle them out of their practice, which indeed should be a shame to a Physician to assert, since it was never known in any age wherein they were so much encouraged, as may appear by their *Grandeur*, and getting such great Estates, and many Knighted, pregnant arguments asserting their *interest*. Now do but seriously weigh how the *Doctors* generally abuse the *Apothecaries*, perswading away, or taking from them their friends and acquaintance, imploying and sending their Bills (contrary to equity and civility) to whom they please, to the great prejudice of most of them, and you will never blame some of them for practising in Physick, being necessitated thereto for a livelihood; yet were it not a being concluded guilty (by one of the Authors) there non-replying, I should have thought it time very ill spent, such disingenious stories being sufficient reproofs to the Calumniators;

tors; however I hope, there can be no exceptions; as to the Style, it being plain *English*; and better than reasonably could have been expected, considering the Prototype, or moving Cause. I shall hint but in one; as that of giving *Mercury*, full of strong Poyson, for *Mercur. dulcis*, a safe Medicine, which the malicious observe, (though doubtless very rare) they think were enough to affright any person, that should dare imploy them. I could tell the Reader a Story as true of a *Physician*, that sent his Bill to an *Apothecary*, to be made up, and to be given a Patient; which if it had been accordingly prepared, and administered, he had truly been his Patient; (but this had been *privilegio*) I wish they be not (using as they intend in their new Closet-practice many Experiments) mistaken, as well as other men: sure I am, there is reason to believe they may; but from a debauch'd Doctor-Apothecary, and Chyrurgeon,  
 Libera me Domine. LEX

**LEX TALIONIS,  
SIVE  
VINDICIÆ PHARMACOPOEÆ:**

O R,

**A Short Reply to D<sup>r</sup>. MERRETTS Book, &c.**

**D**oubtless, says the Doctor, it will seem strange to most men, that after thirty years successful Practice in this great City, I should now at last forbear sending my Bills to the Apothecaries. Seriously, so it may; that a reputed Discreet Person, such an one as Dr. Merrett, should forsake the Ancient Laudable way of Practice, and quarrel with and disgrace the whole Company of that Society by opprobrious and unhandson *Billingsgate* Language (for the Failings of some few) contrary to Religion, the Laws of the Land, and common Charity. But he proceeds in his Prologue; Supposing by this the Apothecaries may prove his implacable Enemies. (was this well done then? For whatsoever you may pretend, you are not to do Evil though Good come of it) but that he slights; not caring for their Malice; possibly as much as they do for his. But the Doctor would make us believe, it is for a Publick Good, and for the Honour of his Profession, though few wise men think so; And as to that, the Impartial Reader may satisfy himself by the Series of his Discourse. And for the Colledge-Interest; (just as when he was *Custos Argentorum* in *Amen-Corner*;) and for dispensing *gratis* his own Medicines (not too much of this I pray, Doctor) though this were the only way in the world to break the Apothecaries; but



it is feared you do this out of Design, as I have heard of some Tradesmen that would sell their Commodities to Loss, on purpose that they might buy another of the same Profession, and then get it up again, (when he is broke) by selling at what Rate they please, being none but themselves in the Town. And thus the Gentleman goes on Prefacing to his Story; and to put a better Gloss upon it, he tells you, it is the Language of all Physicians. I scarce believe that; for *Certes* some would have had more Wit than to have been in such a Rage for a little ordinary practising amongst some Apothecaries, which is no otherwise than hath been a hundred years before, and a very eminent Doctor in Physick hath left it on Record. That a Physician ought to be but little solicitous who, and how many there be that practise Physick, there may be much reason shewed for affirming the same; if this be true, I'll assure you, Sir, your self with others might with more Honour and Reputation have passed by other mens Failings, in discovering of which, you Blazon your own.

But before he begins his Discourse, *alias* Railing, he tells you, he means not every Apothecary, but some or more of them, and may in probability be made good of them all; and if you will read of his Mischiefs in *Page 135.* he there concludes them all to be as bad and deceitful as he would make the World believe they are; but let this pass for one Doctor's opinion.

And now he begins, as he affirms, in their own Language; for the Reader is to take notice by the way, that in his Pamphlet you have what the whole Club could invent or bring in to the prejudice of the Apothecaries, or what any of them at any time have heard either from them or their Servants, as some things may unadvisedly slip. And that Saying, *Nemo omnibus horis sapit*, may as well be verified of the Doctor as others.

Their Confession, with which first he endeavours to stain their Reputation, is this, [That they may be the veriest Knaves in *England*:] Doubtless so may others, wanting a good Conscience, as well as they. And I remember an Old Saying, [That there is Knavery in all Professions] the Physician not excepted; especially the Closet-Doctor-Apothecary; for all the Fraud in compounding of Medicines, and in the use of Drugs and Plants, which he hath most industriously laboured to discover, must necessarily reflect on himself; for what Warrant or Security can any one have from him (not so much as of the Apothecary his being liable to a Search or Confiscation, if naught) but his *ipse dixit*, his own Word, but that he or any other may do the same.

Then



Then he questions their getting such Estates, and living so high and freely, and from this he shamefully insinuates that they could not do so but by Cheating, (who can stand before Envy?) Surely there be but few Professions in London, but some have the good hap to get Estates though never so mean Trades, and because so little goes to the setting them up, yet there is more in the business than a Velvet Jump, a pair of Silk Stockings, and a Cane with a Silver Head; and though D. Morret speaks so much of Gettings, D. Cox in his Discourse to the same Tune, tells him the contrary, saying, They can scarce live by one another, contradicting themselves, as they have usually done in all Ages. But now he will shew you the Artifices how they get their Estates, & that is by selling & using one thing for another, as *Dog-Berries* for *Spina-Cervin*, surely there will not much be got by that, & some other ridiculous Stories, as their using *Lamb-Lungs* for *Fox-Lungs*; I doubt it would pose his Worship to know one from the other; and sell off *Limans* for *Citrons*, *Hemlock-Dropwort* Roots for *Peony*, inventing what the Apothecary may do, and then affirming it himself. By which you perceive this Gentleman understands the Knack (how by deceiving the Apothecaries get Estates); therefore is now turn'd one himself, to see how he can thrive at it. And sure I am, that such Discoveries and Stories being in Print, do much harm in a Kingdom; for thereby many which before were honest, have an advantage, and are taught to play the Knaves. Just thus did Dr. Brian in discovering the Fallacies in casting of Waters (called the Piss-Prophet) furnished every Mountebank and Quack with Shifts and Devices how to deceive the People. And that you may perceive this Gentleman to be Master of these himself, he shews how to sophisticate most of the Chymical Oyles, and to discover them when so; if the former part had been concealed, we might have thanked him for his Officiousness.

So he proceeds to a tenth-Ly, inventing Matter and Designes (against the Apothecaries) and discovers them himself: This possibly he hath learned of the Grand *Machiavilians* 12, or 13 years past; for as they made and discovered Plots to take away mens Lives, this Doctor doth it to the blemishing their Persons, and destroying of their Livelihood; and his Charity is so extensive, he excepts none most which may be retorted on himself, he practising *Pharmacy*, as hinted before: You know what is usually said, *Set one ——— to catch another*.

And as to the abuse of Medicines by the Apothecaries, he would

infer, that the Law supposes them but Cheats, by reason it hath appointed two Censors or Judges of the Colledge, it might have as well set two Shoemakers; those Censors for the most part not understanding the Title of the Medicines and Drugs in the Apothecaries Shops. And he tells you he knows no Trade that the Law hath placed Searchers or Supervisors or Censors (call them what you will) over them: Pray enquire of the Goldsmiths and Pewterers; (who from the inference) with many other Trades, having the like Supervisors, are to be thought Cheats (by this Charitable Gentleman) who will answer you as they have answered me.

He tells you the Chirurgeons cannot trust the Apothecaries, as to their Medicines; which most that read those Stories know the contrary (but this is not the first) because they cannot effect the Cure; and this is the reason they make their own Oyles and Ointments; here he seems, as in another place, to cajole the Chirurgeons, though the suppressing of them as to Practice, was intended, as well as of the Apothecaries in their New Charter: But they having so good a Plea (for their encouragement as to the Practice of Physick) as their making use of it at Sea, they being the usual Artists employed in those Affairs; therefore the Doctors did not much urge the suppressing of them; fearing if they had, it might spoyle their whole Design before the Committee: It may be he would have the Chirurgeons to learn of the Doctors; that if they should fail in the Cure, then to lay the fault on the Apothecary, and blame the Medicine.

We do but touch at some of his Stories (they appearing for the most part no other) to any that reads them; though much might be said to prove the contrary of what he affirms here, and almost in every thing he alledges; for he goes on telling you of Ointments at 3 *d.* per Pound, and Plaisters at the same Rate (as he hath been informed) (well help'd there) for doubtless these are incredible, neither could the Apothecary get at 11 *d.* in the Shilling (as he tells you elsewhere:) but this may serve with the rest of his sordid Allegories *exempli gratia*, to abuse the Apothecaries.

Now he comes to declare how the Apothecaries enlarge and multiply their Bills, as by repeating long Courses of Physick, and by creating Diseases in easie mens Fancies, and so decoying them into Courses of Physick.

The Doctor is now instructing the Apothecary after his own Example, having it's likely us'd these with the rest of the Artifices himself;

self; in the setting down of which, he proceeds to a ninth-Ly, one of their Projects he tells you, is, to cry up Physicians, who through design must comply with the Apothecaries Interest, and reason good too, and any rational man would sooner trust such a Physician agreeing with the Apothecary (notwithstanding his contrivances for to affright people) than to be attended, and to have things made up by Nurses, or any ignorant person, whom you in your wisdom shall think fit (thereby designing to quit Scores with the Apothecaries,) by imposing what, or how you please, to the danger, not only of his Purse, (of which in your discourse, you would seem to be very saving) but to his Person; for you must needs know how ready such agents (without any encouragement) are to be tampering many times to the frustrating of the Physicians intent, much to the prejudice of the Patients health: For Nurses and Servants are (as you intend in your Model) to make Glysters, and others, as your Worships shall give directions; But this must serve for a use of Terror.

Then he tells you, these Apothecary-Physicians as he calls them, to gratifie the Apothecary's use, do plant the Cupboards with Glasses and Gally-pots, making a Shop of the Patient's House. For answer, Such are some of you (Dr. Merret not excus'd,) and yet what hath been done (I have so much charity as to believe) was no more than the Nature of the Disease, and necessity required, as in most Chronical distempers, as the *Scorbut*, *Consumption*, *Melancholy*, &c. and I dare appeal to any, that hath made use of the most eminent Doctors of late; if they have not, to their cost, been well plyed with variety of Medicines, and Specificks, & *Sp.C. Cervi*, *Elixir Proprietatis*, &c. being as it were the Catholicons in most cases, and may serve to enhance, and put a good face on a Doctor's Bill, as they tell you the Apothecaries do theirs, by naming of *Pearl* and *Bezoar*; but however this Story may serve with the rest, to amuse the vulgar, (for the Wealthy and Rich are the Doctors Patients already, as they confess) and charm them so, that they hope they will have more wit, (then for the saving of a 10 Shilling Fee) to apply a Practicing-Apothecary, or Apothecary-Physician (though they may understand their case as well, or better, than some of them) though their Heads do but ache.

In the next place, he would make you believe, that the reason why Physicians are not usually sent for in the *Small Pox* and *Meazles*, is, because the Apothecaries (for they must (like *Isachar's* Ass) bear whatsoever fallacies or calumnies their Worships please to lay upon them



them) have been used to burthen their Patients with multiplicity of Medicines. I suppose you are mistaken in the Case, Mr. Doctor; the reason is likelier to be this (for you know it's a common saying, that you Kill more than Cure of those diseases) because you ordinarily prescribe letting of Blood, and Vomits at the beginning, which according to the Rules of art, may be justifiable enough; but the Issue proving fatal.

(All this is thrown on the Physician, to his discredit. These diseases are very Epidermical, and many times at first not suspected, add this to the uncertainty of the success, for often they do, as well leaving the Issue wholly to Nature, under the guidance of a Nurse, as when a Physicians assistance is required, who is seldom sent for, till the conclusion, that there is little hope of Recovery; for fear at the beginning he should be tampering as they phrase it: these (in short) are the more likelier reasons why the Physician, as you may perceive, is not consulted with at the first; and though he be angry at it, how he will help it, I know not. I leave it to his correction, which when he hath spent as much time in reforming it, as in abusing the Apothecaries, will redound much to an account.

A third abuse of the Apothecaries, relates to the Prices of their Medicines, and here the Doctor runs on to a seventh-Lie; as he says getting of a 12 d. in the Shilling. This is pretty well: Yet I think hardly so much as one of your selves, Doctor Goldard, might get by his drops, being nothing but *Spirit of Hartf-born*, as may appear by the Story he tells himself in his Book. A certain Gentleman in Norfolk, having sent for as much as came to 12 d. (mark, a pretty round Sum) and dying upon the second dose; observe, it was likely for his his own taking, which doubtless could not be above 2 or 3 Ounces, which is not worth above 5 s. the Ounce at most, as now sold; by this we may see we are like to pay for their new Inventions, and that they have the knack, as well as the Apothecaries: But to the Apothecaries again, for we must not leave him so; for he hath another trick, as when the Doctor prescribes a Pint Julep, and this should have been sent at one time, the cunning Apothecary divides this, and carries it at 4. several times, and by this means reckons 12 or 12 s. when, if you will believe the Doctor, its worth but 6 d. This lies a little too wide, I pray lay it closer in the next Edition: these pretty facetious Stories were inserted (by the grave Doctor) I suppose for People to laugh at. But Sir, you have left out the main Ingredient in your Relation, which might well have been put in, causing the Apothecaries Bills to be sharp, which are these.

You



You may call to mind, that when the young Doctor came first from the University to London, he commonly acquaints himself with an Apothecary, who usually furnishes him a Room or two *gratis*; and this must be considered somewhere: he must also be attended on by the Servants, (whosoever is neglected) and by the Mistress into the bargain, *urgente necessitate*, Probatum est, P. U. for that.

Another reason (forgot by your self) may be this, the Doctor sometimes sharing with the Apothecary in his Gains, and this hath been somewhat usual, and is as much talk'd on, as any thing you can charge against the Apothecaries, which may a little whet the Bill though not taken notice of in these days.

And because nothing shall be omitted, that may work any prejudice to the Apothecary, he brings in rather Suppositions, than any thing real; and in thus he proceeds to a Third-Lie.

As by carrying what is directed for one, to another, when not sending medicines in due time; yet questionless these mistakes are very rare, and may more likely be his own errors, than the Apothecaries, especially if he should be hastily sent for to a rich Patient: and this, for all his Charity, may make him to venture his poor Neighbour, (if not wholly to forget him) till next morning. To conclude, as for further answer to such frothy Objections, If every mans faults were written in his Forehead, this Doctor would be known as well as another. Now he tells you what they do in prejudice to the Physicians themselves. This is *Crimen laesae Majestatis*, not to be forgiven.

As by traducing them at the Council Board, to their great Charge and molestation, as in this Parliament: But Mr. Doctor, I hear you began with them; as also other Professions, as Druggists, Chyrurgeons, Distillers, Chymists, &c. yet know how dangerous these courses have always proved, when the Proprieties of men, which have been a long time enjoyed, are in question, under the notion of doing the Nation good (this must always be in the Van) it was more then probable you would have introduced your own unlimited power, if not to the ruine of many, yet unto their insupportable grievance: And this, the wisdom of our Nation, thought very unequal, and would not allow: and what the Apothecaries and others did, in opposing you in this, and in defending their own right, was very justifiable and commendable; and what reason is there, that Physicians should be only Censors and Judges in the forementioned Professions, the Law having already provided in that case: besides, the most of the Doctors  
not

not understanding the Tiche of what is commonly used, these things being indeed the cause of the Quarrel, which because they could not effect by Power, they disingeniously fall foul with the Apothecaries, by revilings, and threatening their Ruine, which they doubt not of (if other Physicians) should have no more advisement, than to follow his Example, as may be gathered from those several Physick Lectures lately Printed.

Another affront put on the Doctors by them, is this, that they neglect bringing their Servants before them, to be examined before they are made free: So they may do again, when you agree better, though its *pro forma tantum*; the Master and Wardens of their own Company having this in trust, as being the best able to pose by Examination, and try whether they be well instructed in their Profession or not.

But Mr. Apothecary, here is a worse complaint than all this; That is, when you make your Dinners at your Hall, you place the Censors of the Colledge at your second Table: pray mend your manners, and when you invite them again, as before you had wont, seat them at the first Table, next the Master.

Again, you must not be so sawcy, as to call the Person that is sick your Patient, but your Customer: pray Mr. Attourney have a care you use not the word Client neither. What pitiful things are these for a Doctor to take notice of?

And now having discovered your Practices, if this will not do the business with the people to your Ruine: We are resolved to turn Apothecaries our selves, and so forbear sending our Bills (your livelihood) by which you Practice, to the prejudice of your Masters, by that way he hath but a very sorry shift, that only knows how to Practice by the Bills on his File: and this they would perswade people, is the method they use, and understand no other: But as to that in our following discourse.

Now his arguments to engage Physicians to take up Pharmacy, in which he goes on to a ninth-Lie.

1. He says, its wondred at by (all) wise men; a word much used by the Doctor, that they have been so long wanting to their own Interest, telling you it hath been the usage in former times amongst Physicians: I suppose not of any eminent Practitioner in London; but it seems their Society hath voted it Honourable so to do: (then it must needs be so) and when they have tryed it, and practice it, some abatement of a 10 Shillings Fee, may serve a Doctor in a blew Apron; the

the Apothecary may change Trades with them, and vore it Honourable for doubtless the discreet Apothecary being learned, may make a far better Physician than he an Apothecary; for it's but joining the Theory of Physick with his Practick, and he may be complete. The Physician cannot so easily attain to Pharmacy, it being a Mystery. It behooves every Practiser in Physick to be well knowing in the Diagnostick, Prognostick and Therapeutick parts of Physick, which may as well be attained by the one as the other, whatsoever the Doctor would insinuate to the Vulgar to the contrary, for confirmation of which, much might be said; but I wave it; for any Ingenious person will affirm the same.

In his Fourthly, he would disengage the Physicians from making use of them, because the Chyrurgeons will not trust them to make up their Medicines. Mr. Doctor, I will not say this is a ——— but appeal to the generality of men in London if it be not so (but Ill will never speak well) for the Doctor himself must needs know there is a considerable Trade between them; but however, this he thinks will serve to discredit the Apothecary, that none shall dare to make use of them: this is the drift of this Charitable Gentleman.

And by this the Doctor's Bills shall not lie open to the censure of every Apothecaries Boy. I hope you not fear who sees the Bill.

Another thing which the Physician will avoid by this course is this, for the Apothecary many times insinuates that the Doctor's Bill could not have been made up without some alteration of the Apothecary. I think this is nothing but what is true as some Apothecary is might easily evince: Witness also the Pharmacopœia Londinens. corrected by Galpeper.

So he goes on shewing the advantages and disadvantages that may accrue to the Physician following his advice as one; that the Patient will be freed from the Visits of the Apothecaries, and their nonsensical troublesome Discourses. There is an old Proverb (*Garrulus Medicus rursus Morbum est laboranti: Multorum Medicorum Visitatio me perdit.*) which concerns Doctors being talkative that they are as it were a second Disease to the Patient, and such there are: But good Mr. Doctor, what if the Patient desire the Visits of the Apothecary his Friend, having withall some Confidence of his Parts and Abilities, I hope you have no reason to be angry, but give him his freedom in this. Many such impertinent Stories he proceeds with, which would weary a man to read or rake notice of.

The Doctor tells you of advantages that will come to the Patient by these



these means; that he may save most of his Charges in *Apothecaries* Bills, which in long cases amount to very great Sums. I pray let us take notice of this Project: The *Physician* may so order his Business, as to take his Fee for his Visit only, and at home such competent Fees for his advice only as are usually given, and in both cases take nothing for his Medicines: This is a wise Knack of a *Doctor*, just as broad as long; if you will pay for the Goose, he will give you the Sauce; this is the course he hath tried for the four Months past. I pray let him try it a little longer, and see how it will take before you venture on it; for the very naming of this course and way of Practice is enough to disingage any ingenious person to follow it. And before any *Doctor* or *Physician* enters on this Closet-Practice, he pleas'd to satisfy and secure those that may make use of your Medicines, from all the Frauds, and Deceits and Abuses charged on the *Apothecaries*, as their Nauseousness and Slovenliness, and putting in one thing for another. Sure I am you are liable to the same Temptations, and what you have spoken against them, may be retorted on your selves. I might ask you what way you will have that the poorer sort may pay for their Medicines, you declaring not to take any Fees of them, and whether in that case you may not put up a thing for your Patient less good, having no better in your Closet, than send about (as the *Apothecary* used) to procure better.

And now he begins again with the *Apothecaries* Bills, and Nauseousness of their Medicines (which for all his saying so) have been approved as authentick, and are better and more safe than his new Inventions and Experiments; for they are dangerous, as *Hippocrates* affirms, and I hope he is to be believed: He tells you, It is a dangerous thing to make an Experiment in respect of the Nobleness of the Subject, to wit, *Mans Body*. Therefore let men take heed how they deal with any that leave the good old Method of Practice as to Medicines formerly used, such as the Closet-Doctors, which to blast the former Practice, extol new Whims and Inventions,

For though Physick as to the Pathological part, is much bettered and amended of Late by the industrious Labours of some Persons in *Anatomy*, and the Circulation of the Blood, first discovered by the Renowned Dr. *Harvey*, which before his time *Physicians* did for the most part practise more *Empiricorum*, not truly understanding the reason or Causes of Diseases, which since have been admirably demonstrated and made out by that eminent and most Learned Gentleman Dr. *Willis*, and many other Worthy Persons besides; yet as to the

*Thera-*



*Theophrastus*, we find the Medicines not much altered, and the same Specificks used in the cure of Diseases as formerly, to be now also applied in the same Cases; as in Convulsions, *Caster*, *Prun* *Roses*; *Epileptic*, *Os. Hermann*, and in *Scurbut*, *Cochlearia*; *Bacabunga*, *rad. raph. Silvest.* and many other old approved Medicines: and whereas the only Specifick now cried up (is *Sp. C. Cervi*) by this *Duffin* and others, and the former much decry'd, I shall tell you a Story and a true one; (much differing from *Dr. Merrett*). A Gentleman lying sick of a Fever, *Sp. C. C.* was the *Hiraculean* Medicine on which was reposed the most Confidence, and therefore often administered (possibly in the room of better) by an eminent Physician in *London*, and of the Colledge, as I am informed; another Physician being called in, who was against the so frequent use of it, but he living somewhat far off, the Gentleman came but seldom to see him, so that the Care was in a manner wholly incumbent on the first engaged: In fine the Gentleman died; the other Physician, being also as I believe, of the Colledge likewise, declared to a Friend of mine, that he verily thought the too much using of that Spirit did him no good; and something worse, which I shall forbear to name; but this *antiprivilegio*. I shall not say much more to this, being unwilling to exasperate; but this I inserted, to let people know how the wisest may be mistaken; as well as *Apothecaries*. And seriously I would sooner make use of an Experienced Learned Apothecary making of Medicines according to the more ancient Practice, than any other that run so much upon, and cry up their own *Arcana's* and *Nostrum's*, with other hard Names that they have found out now adays, brought into use mostly in prejudice of the *Apothecaries*; and I fear too much as to the Patient.

And by extolling such Specificks, and decrying the Medicines in the *London Dispensatory* (which doubtless many therein are admirable good, and well composed, and have been for a long time approved, experimentally suiting and agreeing to the Constitutions and Temperaments of *English Bodies*) they think to render the *Apothecaries* by undervaluing and blasting those Prescripts (deeming them their only Support and Notions as to practice) so despicable and helpless, that thereby they have already destined them their Doom as to poverty and misery: But in fine, there is nothing that the greatest *Arcanumonger*, or the like, can attain, but the Learned Ingenious *Apothecaries* may arrive at the same or better. I have been somewhat the more large in vindication of the ancient *Formas* of Medicines more

heretofore used, as a Cure against those Whims and Novelties now made imposed on people with an abundance of high swelling Tales to deceive.

And to encourage his Scholars in this new Method, and to the discouragement of the *Apothecaries*, he will teach the *Patient* easie and facill Remedies (forsooth) (most people know these already. You know the Proverb, *All Foolish Physicians*) as making of Glisters, and when the *Doctors* have done so, they had best give them too, to save Charges; (for they promise you to be wonderful saving, and to apply Blisters, or Medicines to the Feet. But Sir, you promised the Chyrurgeons should do this, and in case out of your too much officiousness you should propose such things to be done, and if the *Patient* desire his acquaintance, the *Apothecary*, being confident of his Cure to do as before might be directed, and to give his attendance, why should Dr. *Merris*, or any other be angry receiving their Fees.

Then again he seems to answer an Objection, which some of his Pupils (I mean those Closter Practisers) might alledge, as to the trouble of making Conerves, Syrups, and Lohochs, with many others. This he doth in a trice, by easing them of these. *Rish, they are useless*, says their Master, *doing more harm than good*. Here he kills two Birds with one Stone, satisfies his Scholars, and disparages the most of the Medicines in the *Apothecaries Shop*, which for all (what he out of design affirms) are still prescribed by as able Physicians (I am sure) as himself. It may be he hath been taught by a Gentleman that hath hinted somewhat against the common use of Sugar, it occasioning the *Scurvy* and other Diseases; but yet Dr. *Burton* was of another opinion, and truly what is alledged against it might be affirmed of many other things in common use.

Then he answers another Objection (for you are to believe this infallible Doctor's *Ipsè dixit*) as to those large Compositions consisting of confused and contrary Ingredients, and may lay aside these unintelligible Electuaries of *Mithridate* and *Treacle*; doubtless the first Composers might understand what they did, though strange to the Doctor, and most of the people in *England* have ordinarily made use of them with success, and have received as much good by the taking a penniworth or two of *Mithridate* or *Treacle*, as others that have given 10 Shillings to a Doctor for a Fee, as in *Diarrheas*, Gripping of the Guts, and may prove a better *Sudorifick* than Dr. *Marymag's* Extract. But observe his disingenuity in discrediting these Compositions, which till now were commended to the Nation as of pub-

publike use and profit. By this *Doctor*, and the rest of the Colledge  
as may appear by their Names to the *London Pharmacopoeia*. And  
that I sing he hath a *Dissease* of the *Brain*, which he says is so much magni-  
fied with Fire; all he can say out of prejudice to the contrary is a  
good Composition as any extant, and as proper as to the *Dissease*  
it's appropriated to; and were not this hinted to the prejudice of the  
*Apothecary*, which he supposes to be much used by them, he could  
not but commend what is spoken in commendation of the Medicine, to be  
true, but the *Doctor* tells you, they will substitute better and cheaper  
in their room (but you will keep them to your selves) for fear the  
*Apothecary* should make use of them, and so bereave you of your  
Practice, and so you had best. But if your Charity be so extensive  
as to divulge them, most will be loth to try them. It's better to  
trust (as I hinted before) Medicines that have been tried and appro-  
ved for many years past, than your new Models, or old Medicines  
new Vamped, meerly out of design. If any thing be amiss in them,  
it's better amending than to lay aside the whole, if it were but for  
the Honour of the Authors, to whom all Practitioners in Physick  
are obliged. But hold, This their Worships are resolved not to do;  
for, say they, The *Apothecaries* think themselves well enough pro-  
vided with Medicines already sort to practise Physick out of the old  
*Dispensary* (which no thanks to them) were in Print in several Au-  
thors, long before theirs, as in *Remedy*, with the use for which  
they were invented, an account given therein for what *Disease* they  
were appropriated to. The main drift of the *Doctor* in discrediting  
the Medicines formerly in use is, because he thinks, or at least would  
make the World believe the *Apothecaries* have no other Method or  
Prescription to practise by, but those and their Bills on the File; but  
doubtless there is none professing Physick, but knows it is absolutely  
necessary to understand the *Diagnostick* and *Prognostick* of Diseases,  
as a Guide to the *Therapeutick*, which the practising *Apothecary*  
questionless is not, nor should not be ignorant of. For he will tell you, that when *Dispensaries* were first made;  
*Apothecaries* were then wholly their Servants, and at their command,  
(though I do not believe the former,) observe Pride and domineer-  
ing breeds the contention, as appears by the emulation in these two  
Professions: But pray, Sir, how came the *Apothecaries* to be your  
Servants? There is no reason for it, neither ought they, being Free-  
men and Citizens, to be abus'd by such a base appellation. The case  
is or should be this, without doubt or any reply to the contrary: The

Patient.



Patient sends for a Physician, and gives him his Fee to prescribe a Remedy for his Distemper; when lo, he tells him he will send it to his *Apothecary*, whom he considers for the preparing and administering the Physick directed: I pray, where is all the service claimed? Or, what dependence hath the *Apothecary* on the *Doctor*? Or, he on him? But, before I end this discourse, I shall make it out, that the *Doctor* begins first with the *Apothecary*, by invading his Interest, and causing some of them to practise out of necessity (though now to their great indignation) possibly but for forgetting to stand with his *Pat* on, or for very small faults, for which there is no reason in the world; But Pride (forsooth) the symptom of a Fall.

Then again, greater respect will be given to the *Physicians*, the contrary of which is most true (doing all himself,) as being the immediate Instrument of Life and Health, which he will derive to himself, that which is now given to the *Apothecaries* (observe, a most malicious supposition,) which proceeds chiefly from fear lest they should doe the Patient hurt, and so their honour, says he, will be doubted; which every *Physician* looks principally at (I believe it,) but if the Patient dye, for, sure I am, so they do many times under their hands, who shall have the honour then? When, it's possible, the Patients Relations may suppose he suffered not for making use of discreet persons as *Apothecaries*, in administering and applying those Medicines sent and used; or, for that the *Doctor* hath tryed some of his new Experiments: Therefore pray in the next, when it comes forth more correct, be pleased to satisfy us in these and some other particulars,

But now he will shew you a reason (and a wise one I'll promise you) which is this: For, says he, the *Apothecary* being not so far concerned as the *Doctor*, looks only to his own profit; and regards not the Patients charge; (nor they neither) for I knew one of them sent for, not above Eighteen Miles into the Countrey, and stayed but a night, and had Ten pounds for his pains, and thought himself but ill paid:) For, saies the *Doctor*, the greater the Patients Charge, the greater must be the *Apothecaries* Gain; whereas on the contrary, 'tis the *Physicians* Interest to cure the Patient with the greatest ease; but this give me leave to remember you of, the longer he is under cure, the more Fees.

Then Physicians will be consulted with in the beginning of Diseases, to the safety and little expence of the Patient (have a care of that) who will not go first to the *Apothecary* (how dost he know this)

who



who practise on him till his case be desperate; for does the *Doctor* many times by small sales, (which are pretty pleasing Stories to bring on) and may serve for a composition of his Disburis after his accustomed mode, and by peoples waiting till the *Apothecaries* first (before they send for their *Worship*) is the reason that they meet with few Cases of easie Cure; but are chiefly made dangerous, and possibly might have been as bad or worse if you had come first; Quarrel not at this; for if the Patient die, you have a Remedy for your Reputation, the *Apothecary* kill'd him; as you use to affirm in your *Bill* and

Then again the *Physician's* Experience has his share; so it will be greater; for he will make use of no Medicine but the choicest; (I cannot tell that): which after once or twice trial of them (two be to them on whom the *Doctor* must learn his experience, take heed of this) will seldom fail; for, said he, though a man buy the choicest *Senna*, yet he cannot tell how well, or what quantity of it will work till he hath made use of it; but afterwards he may use the whole parcel he hath bought, to his purpose. I deny a certainty in this; for he knows the event lies not so much in the Drug as in the Person to whom he administers it; as for example, you may give  $\frac{1}{2}$  ounce of *Senna*, to one man, it may work well; to another, it will scarce move him. *Good Sir*, remember: *Hippocrates* *knows* *his* *own* Experience is deceitful. Then he will discover *Mariage* *Medicines*; that I am sure many are ignorant of, and the efficacy as to the improvement of them; by knowing which of the distilled Waters will afford any Virtue; and which not. I hope no *Doctor* is to learn this.

And when they make them themselves, the Patient will have a better opinion of them, and confidence in the use of them; (there is but little reason for this): surely he never thought any body would read this Discourse; therefore it might induce him to believe it would never be censured, as he declares himself at the end of his Book.

And because he will be sure to make an end of the *Apothecaries*, he will show you how to train up a new Sekt, which he calls *Filiis Artibus*, which are to be Sons to the *Doctor* or some others. Have a care of that some others: He may chance, before you would have him (having here in your Discourse taught him how to do it) creep into the practise, and may prove as bad or worse than the *Apothecaries*. This Project I doubt will rarely take; there is too much of Self in the Colledge.

He proceeds to tell you, There are many other things might be here urged (which by daily experience might be found out) but these

with others he will not be off another opportunity, but rely  
 upon his own skill, which may serve (if not  
 for a great while) for a great while, and so he will not  
 (as I have said) that the *Apothecaries* will decay in  
 ignorant families will hardly believe that, though malice may do some-  
 thing, for what the *Apothecaries* should be employ'd about, shall be  
 taught Nurses, and their assistants, to have their books shall be out of  
 joint, and wholly out of order. But hold the thread, I hope I may use  
 and send for my *Apothecary* as I please and not trust these more officious  
 attendants, whose judgement and counsel I suspect, and therefore  
 intend not to venture my Health, to gratifie your Revenge. Here he be-  
 gins to Cajole the Chyrurgeons, who he says, will be restor'd to some  
 (of their employment) more us'd by the *Apothecaries*, as letting of  
 Blood, applying of Ointments, Copping Chilles. Here he endeavours to  
 raise the *Chyrurgeons* together by the Ear. Now those  
*Apothecaries*, as well as the *Chyrurgeons*, but they having no good a-  
 pretence (as their being at Sea) in his Majesties Service, and as I hinted  
 they must wile at that, what they found held water before the Com-  
 mittee, and so avoid the endeavouring to crush them as to Practice,  
 though they were concern'd, and aimed up as well as the others.  
 Now he comes to shew you the reasonableness of the whole; that  
 thereby *Physicians* may be able to support themselves, and to have  
 preheminence (here's the main) above those ignorant persons that  
 inroach upon their Profession, *procul est procul*, which here I desire  
 not to countenance, but suppose them understanding intelligent per-  
 sons, fit for Practice in Physick, (although *Apothecaries*) may those  
 prosper.

Here again, says he, its confessed by all that have considered the  
 great Charge, Study, and Labour, before he can arrive at any Bene-  
 fit from it. For he must take the chargeable Degrees of Bachelor, and  
 Master of Arts, Bachelor of Physick, and after 14 years standing,  
 the Degree of Doctor, besides his bare expences for his maintenance  
 in the University, the same Studying, Charge, and labour the Divise  
 is expos'd to, and when he hath done, must be content with a poor  
 Living perhaps of 20 or 30 *l. per annum*, then he reckons up (to  
 fill up the Inventory) his Travails abroad, for the most part a little  
 of that may serve, indeed it being to little purpose, and I verily be-  
 lieve those Physicians which have made those famous discoveries in  
 Physick, have not been guilty of going far from home. Chymistry,  
 a little of that will go a great way with the most part of them, and ex-

periments. Library, habits; true, though a Velvet Jump be dear, yet it will last, and so compensate a meaner Garb; his more free way of living in a suitable House, and attendants, greater Taxes, &c. so that a Physician spends more before he comes to Practice, then will set up perhaps (that saves many a one) a dozen *Apothecaries*: doubtless, this is not a general rule amongst them as I said before making use of the *Apothecaries* entertainment and accommodation; and I could tell him a way to become or commence *Doctor*, and easier learned, than an *Apothecary* will take an Apprentic; that is, for less Money, which this *Doctor* understands well enough. I believe some of them have come in that way, and equipage: For now there must be the little Coach, and two Horses, which in these days are very usual appendices to the *Doctor* in Physick: so that to say, a *Doctor* goes to see a *Patient*, is too pedantick for our age; and being thus attended, half a Piece their usual Fee, is but ill taken, and popped perhaps into the left Pocket and possibly may cause the *Patient* to send to his Worship (before he will come again) to the hazzard of another Angel.

And from this handsom support of Physicians (pray take heed of that) these Benefits will acrew to the Publick (which is but slenderly made out) that thereby the Honour all Nations yield to the *English* Physicians will be kept up: But let us leave out the great *Turk*, I hear it's a bad Trade there. Then he tells you what they did in the late times, for the Reputation of the Nation; though we know, then there was bad of all sorts: and what they have done since His Majesties return. I believe the despised *Apothecaries* have much out-done them in supplies, when the exigency of affairs required, for all their great words: for some of them say, they have kept up the Honour of the faculty; by the great esteem Forreigners have had of their Books, though no where so depressed as in *England*; as witness their great Estates got within these few years. I dare appeal to any impartial ingenious person, whether ever the *Doctors* were so eminent, and so much encouraged, as of late times, there being more Knighted, than knowin in so short a time. I heard also for a truth, by a Physician of the College in *London*, that one *Doctor* practising Physick there, received Eight Thousand Pounds the last year only for Fees; yet what a quarter do some of them make (only for a few *Apothecaries* practising amongst their Neighbours) as if all were like to be ruined and undone; and would infer that of Solomon: The Battle is not to the strong, nor favour to the man of skill. *Arts sacra fames.*



Which *Apothecaries*, till within these 10 years kept within some compass : but since that time have, daily incroached more and more upon the *Doctors* Profession, and in the Plague time, took upon them the whole Practice of Physick, (as the quarrellsome *Doctor* affirms) or else it's well known the Kings Subjects (then much distressed) had been in a worse and more deplorable condition : The *Doctors*, with their Worships Greatness, being fled : May the wisdom of our Nation, the Parliament, never forget to encourage such Men ; neither the Citizens of *London* to value their friends : for who knows (but providence) when we may be beholding to the like assistance. *Certus amicus in rebus incertis ceratur.*

But now for digression, the *Doctor* will tell you the reason, why in all ages, some that have pretended to Physick (though unskilful) have got Reputation in the World : the reason is, said he, want of knoweldge in most persons : so that Physicians come ordinarily to be judged according to the event or success alone : and thus people will judge as long as his Eyes are open, and afterwards, let him shew what reason to the contrary he can.

He endeavours then to shew how people are gull'd by these pretenders to Physick, (as the best way is to set one to find out the other,) as

1. They will deal only with such as will undertake the Cure, for one half of the Mony paid in hand, the truth is, these generally are cheats.
2. Another Stratagem, is, to give hard and strange names to their Medicines, as *Pilula e Radix Solis extracta.*
3. Their Cantings, pretending somewhat by Revelation, and formally Praying over their Patiens, without the least Devotion : nor for any other end, but to get Money, and laugh afterwards in their sleeves ; such I have taken notice of, and seen.

Then he tells you of other Cheats (which indeed are nothing less) as *Lockyer's Pills*, *Matthew's Pills*, *Hugh's Powder*, which have been cryed up as only *Panacea's* or Universal Medicines in the world : which the contrary to convince, especially as to any Rational Man, were but to lose time : and amongst the rest, he reckons his brother *Doctor's* drops, which considering the price, and Universality, may pass under the same denomination with the former.

Having done, as he tells you, with the fore-mentioned Quacks, he falls afresh again on the *Apothecaries*, for they must down : shewing how by living in open Shops, and by frequent Converse with their fellow Citizens, and Neighbours, they get acquaintance, (this I hope

hope is no Treason :) yet Mr. *Doctor*, your way in getting acquaintance, and endeavouring to make your self with the rest of the *Colleagues* famous, is very absurd and preposterous, as may appear by your and their Pamphlets now in Print, wherein you most unchristianly, and falsely abuse a whole Society (generally very honest and sober Men) by decrying them, and setting out your selves, and parts: telling the People they are wholly ignorant of Philosophy, and the very Elements of the Art, so were they (till of late they were better discovered) and in *Anatomy*, having not the least of the Practick part as to answer this, it shall only suffice to affirm, that the *Apothecaries* are as capable of any the fore-mentioned, as themselves, and many of them understand them better than some Licentiate *Doctors*.

Then says he, they confess their ignorance in this, by calling in a Physician, when any of their Relations healths are concern'd: by the same Rule we may conclude the ignorance of the *Doctor*; for I have known some of them always to crave the advice of other *Physicians* in any dangerous case, as to their Relations: the reason of these things are plain enough; but any thing will serve the *Doctor's* turn to insinuate with the unlearned and ignorant: for says he, no other will trust them: Then it's strange, he should be in such a rage: for they have usually the least Money.

As for their Skill in Practising, said the *Doctor*, we see their errors: (so you may the *Doctors*, if they were as questionable.) He hints in one that gave Purging Pills on the Fitt day of a Quartan Ague; which is no such error, as the *Doctor* would make you believe; for it is a thing common enough practised by themselves, to give Physick on the Fitt day, which sometimes may work more than their Worships are aware of: and at the writing hereof, I knew a friend of mine, taking a Vomit that once wrought much downwards the Fitt day of a Quartan Ague, which freed her of it, and never had fit after, though before, she had laboured under it five Months continually: set one against the other; and in the next give a reason.

Now he comes to answer some Objections, which might perswade the Closet-*Doctor* not to follow his Example in making their Medicine, by reason of unskilfulness; sayes he, they may as easily and as well compound them as Ladies and Gentlewomen, which usually make Conserves, Powders, Electuaries, Trochises, and what not; and some of them Oyntments and Plaisters (that is, those only they know how to make up;) and by that time you have taught them to make Glisters and Decoctions, &c. they may be as famous as your

selfes, yet he confesses there is some difficulty in making Plaisters and Ointments, yet he hath found out a Trick to avoid this, as he tells you, by lessening the number of Ingredients (though never so material) (here is the Closet-mode right,) and may perform more, says he, with two or three Simples than with larger Compositions, as is manifest in the use of *Galbanum* alone, now used, and found better than *Emplastrum Hystericum* (this is but Doctor *Mercurius*'s opinion) and I do not believe it, but pray observe what fine rare Inventions are found out now a days, and impos'd on the People now they are setting up themselves, though formerly when the *Apothecaries* were made use of, nothing must be left out in a Medicine, though never so imperinent, as you may observe in their *Dispensatory* corrected by *Culpeper*, enough to evince the world of their ignorance in *Pharmacy*. This Learned Doctor's hand is to it in the beginning of the Book, as ye may find, he shew'd himself an admirable *Apothecary*.

An Objection of the *Apothecaries* is, that if the Doctors should set upon this course in making their own Medicines (and wear blew Aprons) which will not suit with their Grandeur, it would raine them: But his Answer is at hand for that; that they should suffer rather than the Physician: Charity begins at home. Yet he'll tell you the *Apothecaries* have another way to live, they may sell *Quacks* ware (so may themselves as well as make Medicines, if they please) and then they barter in Drugs one with another. Furthermore, they are now building a Laboratory, to make all sorts of Chymical Oyles and Medicines (a work Praise-worthy, may they go on and prosper, they are the fittest for it, and then they may be certain of the due making of their Medicines, and may hereby take off any occasion of Scandal: For in truth the greatest abuse lies in those Preparations) intending to supply the whole Nation (best of all) but the Doctor's Construction of it is, as he says, to undo all the *Chymists*. Why, alas, he hath done what he can to do that already, in disgracing and branding their whole Profession as Cheats: Yet when the Doctors had their Laboratory in *Ames-Corner* to the same end, this was for the Kingdom's Good. And then he tells you, after they have ruin'd the *Chymists* (which in truth is the *Apothecaries* Trade) they will set up Distilling of *Strong-Waters*, and buy all sorts of Drugs, and make a Magazine of them at their own Hall, and sell them to the Members of their new Company. It's well they have so many Strings to their Bow; and if these things should so come to pass, let the *Druggist* and *Distiller* thank the *Doctors*, that necessitate the



the *Apotbecaries* to trade for in the things before-mentioned: And for a further encouragement of them, they may with much ease understand and make themselves as able Physicians as any that Practise, and better than many dyplomazied *Doctors*; whatsoever *Dr. Cox* says to the contrary in his fine-spun Language. Indeed he tells you they are of a rarer texture or cutting but than other men; Oh wonderful thing! what will our *Divine* say, when he comes in? In what the *Doctor* hath objected against the unreasonableness and insufficiency of the *Apothecary's* practising Physick, can seem to be of no weight or validity; supposing him to be a Learned and Judicious man, so capable as himself: Nay, being usually acquainted and well knowing in the *Materia Medica*, as he calls it, that is, Drugs and Herbs, *Or* may seem to be the better fitted for the Practice. But his greatest Argument against the *Apothecaries*, practising, is this, drawn from the equity of the thing; *viz.* why may not the *Plasterer* pretend to the *Painter's* work? So they do; just as *Apothecaries* (in many cases) as in White-washing, and Colouring of Rooms, those ordinary works, which in strictness the *Painter* might question; and so the *Bricklayer* to intrude on the *Stone-cutter*, contrary to Law: We'll suppose the Law forbids the forementioned; yet it's not the same case in Physick; for in other Trades there is a clear demonstration in the thing, that a *Stone-Cutter* or *Mason*, or the like, can exactly perform my work, if I will make use of him, and therefore it's but my humour to employ a *Bricklayer* in the same work of his Calling; therefore this is but a reasonable restraint. But in case I have a mind to make use of an *Apothecary*, supposing him able, and one that I am *finishest* may do my Relation good, if any one in the world can; there is no reason I should be necessitated to make use of any other Physician; under whom, if my Relation die (for the Issues of Life and Death are uncertain) it may be a trouble to me as long as I live. There they say, its against Law for them to practice Physick. Sure I am, the Law allows any one to apply outward Application, and to administer other inward Medicines expressed in the Statute; and the old Maxim in Law is, *Quod quisque nris in eodem* *interceat*.

In his Postscript, he brings in a Story against *Wright* the *Apothecary*, out of the Countrey, by a *Divine*, as he styles him, well known in Physick; he seems there to justify his practising (but that's no matter who he hinders, so he comes not to London. But I could tell this *Divine*, that another Doctor, *viz.* *Dr. Primrose* in his vulgar Errors tells him, he cannot do it with a safe Conscience, whatsoever

whatsoever pretences he makes of his Charity; and that is both been al-  
ways in former Ages, & is hidden by the Decree of the Church. His  
Story is this; That's frequently with a Master *Apothecary*, that hath  
served but two or three years, may come scarce long, to take Appren-  
tices for as little time, with a little more Money than ordinary, and  
presently they assume the Title of Doctor. I wish he would have  
told us in what Climate this Divine lives, where the Law permits  
these things; for doubtless there be few, that read these Stories, but  
take them for notorious Follies. And he tells you another Tale  
written by the same Person, That the Coufengages here in the Coun-  
treys exceed those in the City; for he hath known 2 s. 6 d. taken for a  
*Galbanum* Plaster: it may be it's his own practice. Truly this is  
strange; yet possibly such a thing might be; yet I never knew above  
6 d. or 9 d. taken by a Countrey *Apothecary* for such a one, made ve-  
ry large. Truly this Story might have better been concealed, for the  
honour of his Profession; it being contrary to the Rule of Charity,  
and of his Great Master to divulge his Brethrens Faults. And in  
truth there is as much reason the *Apothecary* should change Professions  
and preach, as they to practise Physick, to eat the Bread out of their  
mouths, though I am for neither. This observe, you shall seldom  
hear or read of any Mischiefs or Abuses, such as there are put in  
Print by the *Doctors*, but the *Parson* must have a Finger in the Pie:  
Witness of late times making good in *Nomine Dom. &c.*

Now having sufficiently abused the *Apothecaries*, and prophesied  
and threatened their ruine, if they persist and slight the mild Reproofs  
of the furious *Doctors*,  
You shall hear their Proposal for an Accommodation.  
1. That they send their Bills to the *Apothecary* to be made, provi-  
ded that the time and manner of using them be not set down. This, for-  
sooth, is to keep the aspiring *Apothecary* in ignorance; yet this may  
be granted by them without much debate. The Truth is, he is but a  
weak Practitioner in Physick that hath no other Rule than a Doctor's  
Bill on his File. Nor the Name of the Patient, bless us! this is severe  
indeed: What, no Exceptions! But, Mr. Doctor, How if I am re-  
solved to make use of my Acquaintance the *Apothecary*, and con-  
fide in his Honesty (paying the Doctor's Fee) this is but a reasona-  
ble Request: and why should I be imposed on to satisfy your Re-  
venge? And that it be not sent by the Patient (possibly he cannot  
stir out of his Bed) so there will be no fear of that, but by their  
own Servants, and that it be return'd again to the Physicians with the  
Physick

Physick it self: But Sir, how if the cunning *Apothecary* should write out the Receipt? This would be all one as if he kept it: So that Project will fail, to be Filed up by them. But then how shall I give my Customer, I had like to have call'd him Patient: (but that the Doctor tells you is too saucy to assume) O the pride of this Age! an Accompt of the Charges of his Physick, seeing the Doctor is to make an Addition? The Physick so made and provided, to be fetched at their own Houses, as now at the Apothecaries Shops, or sent home by their own Servants to the Patient, for the Apothecary is not to know where they live: This a pitiful Shift. But Sir, what if the Patient live at *Westminster* or farther, and labour under some very acute pain, as the *Cholick*, or *Cholera Passia*, or the like; must the former Rules be observ'd? Your Patient may be dead, or miserably tormented in the time of sending to and fro; and therefore it will be his best way, to let the Doctor alone, and use the next honest Apothecary.

He goes on still in his Proposals: And because we cannot trust the Apothecaries for Chymical Remedies (as well as they can trust you) it is desired that the Colledge would erect a publick Laboratory where all Chymical Medicines shall be well and faithfully prepared, on the Faith of the Colledge. (I think that is no better than other mens) and this I know, with others that have tried, when they had formerly a publick Laboratory in *Amen-Corner*, with Chymists of their own providing, there was as base Medicines and Preparations put off by them as any other Chymists in *London*: There is good Reason not to consent to this. But Dr. Cox in his Model is rather for this; That the Apothecaries prepare their Chymicall Remedies themselves: for in truth it belongs to them; and that they are about to do, by erecting a Laboratory, a very excellent Work, which may much vindicate their Reputation. And lastly, that none of their Bills be sent to, or that they buy Physick of any Apothecary that practises himself: This is something to the purpose, and enough if you had said no more. Dr. Cox in his Propositions desires there that they contract their Numbers, or take care they be not increased. The Apothecaries in reason may propose the same as to the Doctors, for they usually flock up to *London*. (for there is the Money) but because the great *Dons* carry away all the Practise (as may appear by a Relation before,) so that the rest being necessitated, make their sad Complaint to the Colledge: which is the very Ground and Reason of all that hath been said.

Good



1. Good Reader, here you have the Colleges profound Proposals for an Agreement, being mere *Chimera's*, and resolutions to the contrary; for that method if it might be accomplished, will always conclude and redound to the Apothecaries Discredit and Disgrace, though never so honest and faithful; and a meer imposing not only on the Apothecary, but the rest of the People; therefore most absurd.

And now the Doctors have so abused and traduced the whole Company of Apothecaries by endeavouring to stain, if not to ruin their Reputation by opprobrious Language; so much never said up before against any men, only because some few of them (being necessitated thereto by the unreasonable Designs of some Physicians) practise themselves amongst their Neighbours.

And after all their proposed Method for Agreement, being so unreasonable and base; and the Apothecaries undervalued as such silly Souls, as Dr. *Morrell* would have the world believe; and the Improbability or rather Impossibility, as Dr. *Dan. Cox* (who only is the Person hinted at, not that judicious Gentleman, Dr. *Tho. Cox*, who questionless knew better) would infer; when in a long Discourse he seems wonderfully to set off the Advantages of Physicians to cure above any other; for indeed they are a Generation, which in all Ages use a great deal of Art that way. When speaking of the Pathological part of Physick, he tells you, that if your Food abound too much with Oyles and Spirituous Parts, it puts the Blood into that great commotion (or if you please, let it be Fermentation) which we call a *Fever*; and many such wonderful Observations he hath made, as to the Causes of Diseases; according to late Discoveries (since the finding out of the Circulation of the Blood by that eminent Person Dr. *Harvey*); all which the forementioned Dr. *Cox* hath recapitulated towards the end of his Discourse; which we beg your patience to read, and then give your opinion, whether a Learned Ingenious Apothecary may not make as able a Physician as himself, or any other that practises; though some other of his Reasons follow.

As, That many Apothecaries are not well acquainted with the *Materia Medica* (doubtless better than most Physicians) and liable to be imposed on by Herb-women, Druggists, and others; and why not the Doctors more likely than they; they having a laudable Custom once a Year, as many as please, to go a Herbarizing; whereby any not knowing, may be instructed by those who well understand, and are Learned as to the Description and Qualities of Plants.

But by the way, I'll tell you a very fine Story of a noted Doctor

in

in Physick; and of the College, for ought I know, who in the late times attended in *Scotland*, and had 20 s. per diem Salary. (but this you may judge him no small) — At one time after Dinner, one of the Gentlemen brought in an Herb or Plant (call it what you please) which he knew not, nor some others at the Table; at last they asked the Doctor's opinion, what he thought it was; his Answer was, he could not well tell, but thought it might be some strange Plant peculiar to that Land, and seriously this was nothing but a *Cactus* top; an admirable Herbarist! Another goes on with somewhat more Modesty than Dr. *Merrit*; for in most he is not absolute, but brings in his Charge against the Apothecaries with an *If*; as, if they are fraudulent in their Compositions: if they substitute and substract at pleasure: and if they are slovenly and superficial in their Medicines, &c. As much may be said against Dr. *Merrit*, making his own Medicines, or any other that doth so: I doubt they will not do all themselves, but in the midst of their business, if an Angel or two appear, leave it to more unskilful and rude persons than Apothecaries. And farther, if the Apothecaries are unfit for the practise of Physick, why are they allowed in it? (But hold, good Doctor, that is to prove yet) and that they are, is proved from the nature of Diseases, and those several ways they admit of Cure. And pray why may they not be Masters of this as well your self, some of them? (for *ex quovis ligno non fit Mercurius*.) Then he talks much of Travelling, Libraries, Commencing, and many others, yet the most of them never out of their own Countrey: Let but a rational Learned Apothecary add but somewhat of the Theory to his former Observations, he may be better fitted for Practice; and I would sooner engage him than many Physicians: Never mind the Bills on the File, which they would make the world believe is the only Method you have to practise by, which alone no man can perform *salva Conscientia*, observing the old Rule, *quoniam varians Morbi variabitur Tractamentum*. As for a Library: The Apothecary, if he would understand the Practice and Theory of Physick as to the parts thereof, or any Question that can be asked as to the former Practice (before the Circulation of Blood was discovered) buy *Frambesarius*, the best piece that ever was written of that kind; do but thoroughly understand it, whereby you may come to the Diagnostick of Diseases: There are several that have written of *Anatomy* of late, which are the best; and yet it is couched in the forementioned Book; likewise as to the *Therapeutick*, get *Riverius*, where you have likewise the Causes, Symptomes, and Cure of most Diseases; it's called

*Praxis Medicæ*, or the whole Theory of Physick: and in truth this hath been, till of late days, the only approved Author amongst Physicians; and the Method that they have most Practised by, he having touch'd almost what can be said as to Physick therein. This you will find a far better guide than the *Dispensatory*, or a Doctors Bill on the File. Then get a little Book that I have seen, Entituled, *Enchirid. Medicum, seu brevissimum Systema Medicinæ*, Authore *Jacobo Primæro*; and there you have *magnum in parvo*, *Galen* and *Hippocrates*: in a very small volume, the Price I think not above

But since the finding out the Circulation of the Blood by the renowned *Harvey*, get *Dr. Willis* his Book, (*viz.*) his *De fermentatione*, the understanding of it well, will be Philosophy enough, and more than ever the great *Dart* understood before; and his Book *De Febribus, de morbis hepaticis, & de Scorbuto*; in which, the Causes of Diseases are most learnedly and judiciously discours'd, as of Tertian and Quartan Agues, never before discovered; wherein he confutes many of the former Maxims in Physick; as to Fevers, Convulsions, *Hysteria* Passions, *Melanchollies*; he'll tell you, and from good reason too, that in the Head, Convulsions, Drowsiness, Meagrim, and other Diseases there; and many other, as in the Breast Asthma's, Trembling of the Heart, Faintings, with almost any other affect in any part do proceed from *dyscrasia sanguinis* alone, or that conjunction with the liquor *nerosus*, to which, any ingenious person understanding the Circulation of the Blood, whereby every part is irrigated and nourished, may without much hesitation assent. (We shall not here undertake to read a Physick Lecture.) What we hint is in favour of the young Practitioner. Now this *dyscrasia*, or degeneration of the Blood from its balsamick and natural temperament, may be caused by heterogential Particles admitted therein; which, by reason of their not assimilating with it, raise strange commotions and ebullitions, according to the quality of the unwelcome guests; as likewise the mass of Blood is many times perverted and altered, by the exaltation or depression of its Principles, as of the saline above the sulphureous, or that above the saline, by reason of which, it loses much of its vivacity, and so becomes depauperate and affected. Therefore now in most Practise you find *Elixir Proprietatis*, with others of that nature so much in use and cryed up, mostly to assist and restore the almost decay'd Spirit to their pristine vigour and volatilized; just as the Vintner when his Wines are decayed or flat, puts life in them again by the addition of *Aromatick Syrups*, &c. which inducing a new fermentation in the same, brings them in *stain 970*; and



and as Wines degenerate, and become acide, or over-fretted; and so it may happen to the Blood, and this is caused by the fore-mentioned accidents, exceeding their bounds, being dislocated, puts all into confusion: for doubtless, the Blood is the very principle of Life, or *calidum innatum*, so much heretofore talked of: these things a little touch'd, are most learnedly and judiciously discours'd on by that eminent person Dr. *Willis*, who hath contributed much to both Physick, and Natural Philosophy; and from whom you may better understand the Causes of any Disease almost in being; (then if you should Read or Study all those voluminous Books of antient Physicians whatsoever, for in truth, they being not acquainted with the Circulation of the Blood, were much in the dark,) and by reading of which, you may understand how Dr. *Cox* in his Book, and also others came so knowing in those fine Notions, and facetious smooth discourse, wherein he would make the world believe, that it were impossible, but that a Dr. in Physick must be higher by the head and shoulders, than any other man (nor Dr.) though never so learned and experienced, especially if he be *Ap.* this we will leave to the censure of any discreet person, as not worth spending of time to answer. And you may perceive, though the *Diagnostick* of diseases, are far better understood than formerly, yet the *Therapeutick* is much the same; as you may observe by the Books lately Printed, compar'd with the former.

And certainly, what Doctor *Cox* requires in a Physician may be acquired, and found in an *Apothecary*, with advantage; and here in short, I have hinted how he may be better accommodated for the Practice of Physick, then to have recourse to Doctors Bills on their File, or the like, and as I have shewed for a small charge: be furnished with such Books, as will acquaint him with the Theory and Practice of Physick, and that by industry and observation be Master of as great *Arcanums*, as any whatsoever practising, and may far surpass many that have taken their Degrees in the University. For you shall hear out of their own mouths, what they say of themselves, (Doctor *Primrose* in his *Vulgar Errors*) Although Physick be diligently taught in their publick Lectures at the University; yet in conferring Degrees, they are so careless, denying them to few or none: where you may observe, though he may commence Doctor, he may be no more able, nor duly qualified for Practice, not so much possibly as any other Student, or ingenious *Apothecary*. Add but what I have hinted, to what Doctor *Merret* says, that they are going about to turn *Chymists*, *Distillers*, *Druggests*, &c. and surely, let this Doctor, with others, be as envious, as *Diabolus* can make them, they may scramble (their own expression) for a livelihood, though by them in their Prognostick ineva-

by himself, as may appear by their Pamphlets in Print. And as Doctor Cox begins, when he speaks of the *Apothecaries* Practising Physick; *Quæritur hæc 2. Quæritur, quænam sit hæc ratio,* considering the following Discourse? That man is accounted wise, that knows profitable things: not he that can talk, and set off with strange uncouth expressions, and may understand more, yet not so profitable.

And now having heard how the *Apothecaries* have been abused and scandalized in their Reputation, most unjustly, out of design and Revenge, to amuse and startle the vulgar, for whose sakes alone I undertook this Reply, and Observation on these Doctors Calumnies; being withal somewhat sensible what he vapours with at the conclusion of his frothy Discourse, that the non-answering, might conclude them guilty: For sure I am, few ingenious persons will think it worth the Reading, which if they do, will judge them distracted, as Doctor Cox, in his Preface to the Reader, tells you, he was himself: and so doubtless were the rest that sung to the same tune, (and could have wished he had not given Doctor *Morris* leave to have named him, which had been much more for his Reputation) for I suppose he writ his Book in haste, as he tells you in 6 or 8 days; and so possibly never considered what he did, nor the event of such painful Stories, coming from a person formerly reputed wise.

I might here by conversing and consulting the *Apothecaries*, the men injured, have found out enough to bespatter, and to retaliate to the Doctors; as they have the *Apothecaries*, but shall wave it, they having as is observed, done it themselves: especially such as make their own Medicines, as Doctor *Morris*: For I know not why his honesty is not as liable to be questioned, and rather than the *Apothecaries*: for I am perswaded he hath discovered more fallacies, then ever before thought on; whether he tries them or not, we leave to the Margin.

But shall content my self in demonstrating to the world, the necessity of the *Apothecaries* Practising Physick for a livelihood, being induced thereto by the clandestine Practises of Physicians, they being the Aggressors, and beginners of the Quarrel, as will appear.

1. The *Apothecaries*, as most other Professions, have a dependance upon their acquaintance, by which they get a livelihood: it's the reason, next to learning a Trade, that Men bind their Sons Apprentices in London; yet this usually the Doctor frustrates: for they have commonly (especially the most noted) a familiar friendship (I shall not undertake to shew on what ground, but you may guess) with some one *Apothecary*, which commonly is called such a Doctor's *Apothecary*: Now should a Gentleman, or the like, make use of this Doctor, (though he have a friend of his an *Apothecary*, yet if he doth wholly desert

desert his friends Shop, yet he shall direct and prescribe so many of his *Nostrums* and *Magistrals*, as he calls them: nay, it may be but the known Medicines in most *Apothecaries* Shops nick-named, and those must be had from his own *Apothecary* forsooth, pretending nothing can be done without them: so that by these tricks, used mostly of late, his own *Apothecaries* gains usually far exceeds the others, to the almost undoing of the Profession, unless some particular Shops; it being against all reason, and not only an affront to the *Apothecary*, but to the *Patient*: For it can be nothing less than incivility, to make a Gentleman or other, to forsake his friend, by imploying whom he pleases as his *Apothecary*: and this is their common practice. A friend of mine told me, there was a Gentleman of his acquaintance, lay a long time sick in the Countrey, who had made use of a Doctor living in the same place; as also had his Medicines properly: an *Apothecary* living there also, being an antient acquaintance of the Patients, at last there was desired the advice of another Physician, who was of the College in *London*: He did not so much as ask what had been done by the former Physician, which had been very material, but prescribes a Bill now and then to the Gentlemans friend, to be made up, and most others, as Bottles of Drinks, and Juleps, he sent, or brought himself; and this was a Saint Doctor, under whom the Patient died for all that: so that although he had above 14*l.* for his Fees, mostly calling as he rid by, at last gave the Executor an accompt of near 20*l.* for Physick: This is one trick.

2. Another humour of the Dr. which will necessitate the Apothecary to practice, is this, by having a prejudice against him (and this is common) so that they will not suffer his acquaintance to make use of him, nor send their Bills to him (though this be very disingenious and absurd) but to another *Apothecary*: I knew a friend of mine an *Apothecary*, served thus by a Combination of Physicians, living in the same place, which had wont to send him their Bills, if desired by the Patient, and so to another *Apothecary*, as the Patients were affected (which was honest) but it happened they forsook my friend, not that they could find any fault with his Medicines, neither permitting any Bills to come to his Shop, almost to his ruine: at last, practising Physick himself, they prov'd more displeas'd, then before: the *Apothecary* made this fair proposal, that if they would make use of him, as formerly, he would wholly lay aside his own Practice (though more beneficial) this not granted: I appeal to any rational man, what they would have him do. Here are two such plain Cases, and so common, that unless the Doctors on their parts, will engage, not to deal so disingeniously (against all equity and reason) the *Apothecary* can have no assurance of a subsistence by his Profession, but in practising of Physick. Ano-



Another prejudice to the *Ap.* us'd by some, is in pretending to *Pharmacy*, as is declared, and practis'd by Dr. *Merrat*, and his followers.

Another trick of the Doctors I have met with, and that is Doctor *Manwaring*, a Closet-Doctor, who hath written a Tract in *English* of the Scurvy: where he endeavours to give the Opinion of former eminent Physicians as to the same, as *Sennertus*, *Ethius*, *Engalenus*, and then his own, (which is no more, nor so much as Learned Doctor *Willis* hath already discovered in the most ingenious piece *de Scorbuto*, more reason for what he said, cannot be alledg'd) wherein he would insinuate against the use of Diet-drink, Apozems, Syrups, &c. such like *heterogene languid-medicines*, as he calls them: and here he contradicts other eminent Physicians, and daily approved experience: but such as are defecated from cerenity, volatilized, spiritallized, and graduated to a pitch of Energie, Symphoniacal (this is a shrewd one) with vial principles: for having disparaged others better and surer Medicines, he ushers in his own conceal'd preparations (with the foregoing Epithites, which indeed is so *Mountebank-like*, that they would affright most people to read) as his *Scorbut. Pil.* his *Catholick Elixir*, his *Sudorifick Extract*: and because it's likely this Doctor hath observed how *Lackier*, by attributing so many rare qualities, and excellencies to his Pills, and Printing the same, got, or as I may say, — the People of some Thousands of Pounds: he is trying what he can do. Away with these *Catholicons*, they are dangerous, and when age hath tryed them, you may then confess they are as ridiculous as the Authors, being appropriated to all Diseases almost that we can name, which is a thing impossible, and people by mistaking, may do themselves harm, though never so much cryed up by the Author: and I believe, you may from a Pill, as *Pill. Stomach. sec. gen.* in the *London Dispensatory*, or *Extract. Rudii*, either of these alone, or according as you would have them work, beeing mixed, and given, will serve to do as much, or more than his can: as for his *Catholick Elixir*, whether it be *Elixir Proprietaryis*, as *Crollius*, or that of Dr. *Willis*, I know not: Sure I am, they may perform as great wonders as his: or for his *Sudorifick Extract*, a penniworth of *Venice Treacle* or two, will do as much, or more than his at any time. And there is as much said by their Authors in their commendation, as this Doctor ascribes to his. I wish these new Experiments do not indeed prove Symphoniacal (his own tearm) to those that use them. In fine, these are but old Quacking shifts revived, to amuse the too too credulous age we live in. Then this Dr. tells you he cures *Feavers* with hot Medicines, whereas others cure them with cold. I shall not here endeavour by argument to evince the contrary: (but that is a good old Rule, *contrariis contraria curantur*) and it's bet-

ter trusting to that Method, than the other, which can hardly be made good by any rational demonstration, but by starting these new whims, he thinks in this whimsical age to grow famous, making Physick a meer speculation, or *individuum vagum*, or any think what you will, to get Money by. To conclude, something might be proposed more rational, as to an accommodation, then before by the Doctors.

1. As first, that if a Patient send for a Physician, he may make use of what *Ap.* he pleases, for to make up and administer those things prescribed: nothing more reasonable, though nothing less practised.

2. As to the avoiding those many prejudices, as may arise by new Inventions (as to the sanative part) not manifest, there may be a new *Pharmacopœa Londin.* set forth, wherein may be spared two thirds of the Medicines in the old; with an addition of such laudable Preparations, as shall be judged fit, and suit the *Therapeutick*, according to the Causes of Diseases, now of late more perfectly known.

Doubtless, if the *Apothecaries* be secured, as to the first, surely the most of them may live better than of their own Practice: and if any do practice afterwards, you acting, as now you resolve, in not making use of such, will be enough for revenge, and may cause them to desist.

As to the second, the *Apothecarie* need not be troubled (to his great charge) in making, and having in readiness so many unprofitable uncouth Medicines, but may be furnished with those in common use, which may be much contracted, and so the easier viewed and searched into: as to the regulating what may be amiss in their Trade, as well as in other Professions, the Law hath sufficiently provided: and as to Chymical Preparations, there is no course likelier to be better provided, whereby the Physician may be secured as to the goodness of them, then what they are undertaking, by erecting a publick Laboratory, wherein they (I hope) will so well order their affairs, and perform, to the vindicating their Reputation, and to the eclipsing all, or most part of those private Closet-Practisers.

Now let but any impartial Reader consider but what hath been raked up by the Aggressors, the Doctors, in discrediting an ancient laudable Profession; and when he hath done so, let him be pleas'd to give his judgement what he thinks of the Discourse, and resolve, first, whether it was not published out of Revenge, rather than (as they would assert) for the good of the Nation, or any other charitable pretence: for the contrary always being produced by such Practises.

2. Whether their Method be either rational, or commendable, as to the Reformation of what they conclude amiss: but on the contrary, maintain a continual feud, and dissatisfaction on both sides; to the more impairing, and the less valuing the Reputation of the Physician,

as well as *Apothecary*, by these discords, according to the saying, *discordia res magis dilabuntur*) and by discovering so maliciously encouraging all kind of Quacks and Mountebanks, (to the almost total disgrace, and undervaluing of either Professions) they taking the opportunity to Fish in those waters, which the Doctors out of their too too much officious Zeal have stirred.

3. And whether it will not beget (at least in the vulgar) the same suspicion of (and good reason too) the goodness of Medicines or Drugs used by all Closet, and Doctor-Apothecaries, as of the Apothecaries themselves, let them talk what they can of their Honour or Credit, they are Men as well as others, and liable to the same temptations: and an Apothecary may have a Conscience as void of offence, as they.

4. And whether their Proposition to the Apothecaries, as to reconciliation, be not intended to the contrary; it being so unreasonable, and indeed a meer imposing, not only on the Apothecary, but Patient, to the great prejudice of both: neither can it answer any of those ends they imagine, or intend it for.

5. And whether that common Practice of Physicians, most of them having a particular Apothecary, to whom usually they send their Bills (though contrary to the Patients desire) and I know what they usually say as to the justifying of it; if this hath not been the very cause of the necessitating the Apothecary to practise Physick for his necessary support.

6. And whether an Ingenious Apothecary, being well read in Physick, and of capacity to attain, may not arrive to, and be as fit and capable of the Practice of Physick, by understanding the *Diagnosis*, and *Prognosis*, and *Therapeutics* of Diseases, as any man whatsoever: The contrary to which, Dr. Cox would make people believe, where he seems to set out the advantages that Physicians have above other men, in a long jingling Discourse to small purpose; as that he knows the Aliments, whether animal or vegetable, and which are most agreeable to the Body, and when to administer to the Patient, and when not (with many *à* fortiori, or Impossibilities) which the Apothecaries cannot attain (if you will believe him) going on, and pleasing himself with the Discourse, whose silence might have been much more for his Reputation.

7. And whether Dr. Mevres (as hinted before) by discovering as he tells you, for the good of the Nation, and Honour of his Profession, those unheard of deceptions and tricks, do not prove the contrary; so that they will have no cause to thank him for his kindness.

8. And whether he, or any other Closet Doctor, making their own Medicines, (being sent for in haste to a wealthy Patient) may not in the midst of their Business be tempted to leave the care of the Preparation, to one far less ingenious, and unskilful, or slovingly, or careless, (their own terms) than an *Ap.* or his Servant; and yet though it should be in a manner spoiled, must not be thrown away, but serve the turn for all that.

9. To conclude, Whether what he, or any other Dr. have spoken, or Printed, as to the disparagement of the *Ap.* be to any purpose, as intended: but on the contrary, to the debasing of their own esteem amongst Ingenious and sober Men: for as virtuous actions carry with them their own reward; so ignoble Practices and Designs (such as these of theirs) blemish their Authors.



